UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the 15th of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Unity Bldg., Kansas City, Mo.
Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 50 KANSAS CITY, MO., JANUARY, 1919 No. 1

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PACIFIC SCHOOL
OF RELIGION

MIND ACTION

IDA M. MINGLE

THE idea is the creative impetus of the quality of character or of the thing desired, and when an idea has been nurtured in mind sufficiently to set up the activity of the Christ Mind, corresponding to the substance of the idea thought upon, the manifestation in form follows as a natural result. Man does not need to concern himself about effects.

The first realization necessary in bringing forth an ideal is to become conscious that its representative idea is instantly fulfilled in Spirit or Mind. Mind knows nothing about the past nor future; various aspects of time being fabrics of thought built up through man's ignorance of omnipresent being. As man learns to control his thought, and comes to consciously live in the present moment, he will develop strength of character and the ability to accomplish a great deal more good than when under the reign of disorderly thought, and limited ideas of time and capacity.

Every idea that presents itself to consciousness is to be fulfilled, either in bringing it forth as a substantial reality, or in eliminating it from further activity, and we have both the power and the time, (Now) to deal with the idea when it presents itself, else we would not have invited the opportunity to handle it. If the student of Truth falls into the habit of thinking "some day I will

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work that out," he puts off his day of salvation and hinders the inflow of new and constructive ideas of Spirit into consciousness. Other ideas may present themselves for the time being, but if they too are relegated to the hope box of the future, the consciousness is thrown into a state of disorder and confusion, and mind action is barren of results.

All the eternally constructive ideas are contained in the being of man, wrapped up, so to speak, in the Christ seed in individual consciousness. In order that the fruits of this seed may be liberated and enjoyed, one needs to lay hold of the qualities of Spirit as though they were already in expression in consciousness. This is a scientific procedure governing mind action. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." To discern the Truth that God is the Life of man, is to affirm, believe and realize that Life is eternally omnipresent. Life expresses in the consciousness of man in the degree of his realization of its omnipotence. Once consciousness of omnipresent Life is established, man will cease to break up into body, soul and spirit in what is called death, but will so relate these planes of consciousness in the oneness of Life that he will be translated into the deathless man, or original spiritual Being. The fact that the so-called dead take up their abode for a time in Universal Ether does not prove that heaven is a locality, or that these people are accomplishing more than they could have accomplished had they remained in body form. The dissolution of man's body, via the grave, simply implies that consciousness of eternal life has not been incorporated, otherwise, that man has not yet beheld himself as deathless spiritual Being, but is functioning after the order of activity set up in flesh and blood generation.

Since all is Mind, and Mind is omnipresent, man has now, regardless of his state of being, the opportunity to bring forth in his flesh (form) his godlikeness. The goal of man is to become the "Word made flesh;" to manifest the perfection of Being; to be clothed in the outer with the radiance and glory of the inner Christ

Spirit. In reality nothing is to be gained through repeated reincarnations, or through procrastination.

The more difficulties to be surmounted and overcome, the greater the capacity and mastery of the overcomer. We do not invite into our lives only that which we can meet in the true might and strength. Every product of adverse mind represents the strength and power of the individual, adversely presented. To overcome a difficulty one pits the qualities of the Christ-Mind against the counterfeit activities of the adverse thought, and victory is always in favor of the Spirit, provided the individual does not will defeat.

Man is the thought of God, the activity of Divine Mind. The word man, in the Sanskrit, means *think*. Man relates himself to eternal Being through thought upon the character of Being, and becomes like that upon which he thinks. A proper understanding of the true nature of God is essential before man can bring forth like characteristics in himself.

The thought of God as Principle seems cold and exacting to the devotee, who has not yet fully realized that God has a feminine, or Love quality, which complements the exactness of the masculine, or Wisdom quality. If God were not exact Principle, or scientific law, of what avail would a knowledge of God be? The absolute infallibility of God-principle when rightly understood and applied causes man to rejoice with a great joy, and because of his delight in the unfailing Law he contacts the Love, or feminine element of his Being. Through the union of Wisdom with Love, the activity of Principle is *felt* to be the everlasting, eternal, pulsating life, the radiant, glorifying love, the enduring, sustaining strength, the positive power, the harmonious order, the omnipresent and creative substance of man's being.

After recognition of Truth, comes realization of the reality of the ideas discerned, and in the degree in which the Truth is felt it is incorporated into flesh or form. The feeling of spiritual consciousness is not an erratic sentiment, but a deep undercurrent of thankfulness and devotion to God, which is liberated in daily

living as joy, peace, good-will, Christian fellowship and brotherhood.

One of the most tragic aspects of living is that pictured by people seeking satisfaction in external things, giving very little or no thought to the substantial qualities of Life. It would appear on the surface that their time is wasted, but if they run the gamut of human experiences and are laid low through suffering, they have accomplished something. *They have proved the nothingness of personal pursuits and aims.*

Man is not permitted to forge ahead in his own might and power. It is recorded in the third chapter of Genesis that man was driven from the garden of Eden (blissful state) after he developed personal consciousness, "lest he put forth his hand, and take of the tree of life, and eat, and live forever." If man could attain satisfaction of a permanent character, independent of God, he would annihilate himself. Jesus came teaching that in order that man may attain eternal life he must deny himself, cross out the personal consciousness, and follow the inspiration of the Christ-Mind.

We live in a world of mental energies, and we appropriate the Mind-substance that corresponds to the character of our own thought world. The joyous individual has the coöperation of all joyous individuals regardless of distance or identification, for he registers in the joy current of thought and attracts to him that mind-quality. Contrariwise, the individual of a despondent mental attitude attracts to him thought force of like nature, and bears, not only his own burdens (mostly imaginary) but those of kindred souls. "Malicious animal magnetism" (the malady evolved in these days by certain students of Mind), is discerned to attack the individual, to whom it is specifically related by thought force; for nothing outside of individual consciousness has power to affect man either for good or ill, except as he be in harmony with it through thought activity in his own consciousness. The power of choice is vested in man, and this power is, primarily, the power to accept or reject mental propositions.

Everything in life must be reduced to its mental

basis, and related to Truth, before man shall attain the freedom he desires. One's mental world must be adjusted to conform to the Truth of the allness of God, the omnipotence of good. Every idea which has not foundation in reality, and which has set up activity in consciousness adverse to Truth, must be dissolved through denial of its false power, before the underlying impetus of spiritual power can be liberated and expressed in constructive ways.

God is the one presence and the one power, and eternally good. All that is adverse to this Truth is man-made and temporary, regardless of how good and pleasing it may seem to man in personal consciousness. Because man grows through personal attachments and experiences does not prove that his methods of growth are in Divine Order. Man is Mind and the natural and easy way of unfoldment is through understanding and relating ideas to Truth. Hard experience is the result of misuse of the Will. In the Divine Order of growth understanding and will act simultaneously in bringing forth the fruit of an idea. So long as man delights in lessons learned through hard experience, as though the experience was necessary by which to grow godward, he invites similar experiences and hard conditions. But if after he has learned his lesson through experience, he will proclaim his real nature to be Mind-being, and his legitimate method of growth to be through Understanding, he will invite knowledge direct from the Parent Mind, instead of through hard experience. "He shall have whatsoever he saith."

Man is the master of his destiny, and the implements with which he carves and makes are the forces of mind, for

"Man evermore takes
The tool of thought, and
Shaping what he wills,
Brings forth a thousand
Joys, a thousand ills;
He thinks in secret
And it comes to pass
Environment is but
His looking glass."

INDWELLING INTELLIGENCE

IMELDA OCTAVIA SHANKLIN

INTELLIGENCE is consciousness of self and surroundings. It is common to all things, to inorganic and organic forms, to the five-sensed life and to Infinite Mind. It is the specification of life on the visible and the invisible plane. The larger the range of ideas apprehended, the closer is the approach to that state of unrestricted intelligence which we indicate when we speak of Infinite Mind.

Speech is a manner of expressing intelligence. It is not wholly a privilege of human kind, for all levels of intelligence have their characteristic means of communication. The subordinate creatures speak understandingly to one another by voice and sign, and some of their messages can be interpreted by man.

How far down the scale of life into the world of so-called insentience runs the gift of speech, no one can say in the hope of making an argument to those who have not the sympathy which opens the ears to the universal language of life. How far above our present level of understanding distinct vocabularies operate, we cannot say. It is one of the most inspiring beliefs of life that the higher spiritual entities, saints, angels and archangels, intentionally direct their addresses to man, and it is said among us that God himself imparts commendation, warning and advice in words of distinct speech. If our faith aspires to the highest our charity must descend to the lowest. If we as comparatively lower can touch that which is above, so also that which is under our level can join to us. We are the point of union with two opposing influences. To maintain our stabilization we should remember that while inspiration of the lofty produces spiritual levitation, the tug of the lower levels at our souls is responsible for spiritual gravitation.

The soul is not inherently sinful. If in one thing it departs from its natural correspondence with the Deity, it must return to that correspondence before it again finds rest. Memories of the sublevels through which it has traveled, the struggles for emancipation by those now traversing its former zones of activity, touch the soul with an appeal irresistible at times. Until it learns what these demands are and how to meet them, the soul is sympathetically led into transgression, "a going across," in an effort to return to what has been left behind. The punishment for transgression is the work of having to regain the vantage point reached before the soul yielded to the impulse to go back to what it had formerly accomplished. The trend of the soul is upward, and nothing can defeat its complete reunion with the Deity. Indwelling Intelligence guides us in the way by which this union will be permanently established, even though our consciousness may not grasp the logic of many events while we are undergoing them.

Each level has symbols by which it speaks and understands. With us, the chief symbol is the word, signified, printed, or orally expressed. The subordinate creatures speak mostly by signs; the levels higher than humanity speak by means of thought, idea, knowing. But intelligence speaks a universal tongue, employed and understood from highest to lowest, and it interprets its messages on each level in the language that belongs to the level.

Each life speaks intelligently to its own level. The classical scholar may not understand the language of the Hottentot; the Hottentot does not understand the speech of the scholar. They signal with hand and body, they distort their face by way of communication, but such words as they know convey no intelligence to each other. In his own circle of association, each may be fluent, brilliant to the degree that brilliancy is possible with the mental and verbal equipment of their separate levels. If these two should be cast into exclusive association, on an otherwise uninhabited, isolated island, or if they should be coupled in the perils of a besiegement by an unfriendly force, they would soon

arrive at a compromise language sufficient for the purposes of their mutual well being. Should the association continue, they would eventually come into a speech that would admit of social and intimate usages.

Prisoners in the solitariness of dungeon cells have learned how to communicate with fellow prisoners likewise guarded against human intercourse. Such is the resourcefulness of the indwelling intelligence that it will find ways of speaking within each level. Such is its nature to declare itself that between the different levels there runs a tender call, a half speech, saying, "Hear me; I would know you better." The mimosa on the plain trembles, and shrinks toward its center at the approach of a galloping horse. The notes of the bird betray uneasiness at the presence of a supposed enemy; they thrill with the gladness of spring skies and returning verdure. By all the strength of its deep-grown roots, the tree protests against the wrenchings of the tempest. Stones, waters, winds and space are not insensate, except as we measure sentiency by our level of intelligence. All things are of a kind, but not of the same degree. Unless we deal with the forces of life as intelligent, we set up barriers amounting to enmity between ourselves and the elements which we must understand if we would consciously use and be used in the Divine Evolution.

By closing ourselves about with the narrow walls of our own level, we bar ourselves from the free joys of the universe and confine ourselves to a hampered communication with those who have similarly environed themselves. This is to become an inmate of the cell of ignorance. Outside, are men and women, moving with the liberty of the law-abiding; but the prisoner sits against his wall. Outside, there is light and sweet air; but the prisoner lives in gloom and stagnant atmosphere. Outside, gay speech and happy laughter pass from lip to lip, but the prisoner listens for the muffled tappings of the prisoner in another cell, in slow, cautious effort to express a single word. Intelligence runs through all the levels, and its benefits are for those who impose no hindrances on its omnipresence and speech.

The prisoner shuts his ears to all speech save that which comes to him from the wall that links him to other prisoners. The free man speaks to whom he will and listens to whom he will.

Intelligence makes and perpetuates the universe, and it is not solely metaphysics that argues that even the clod has a mind of its own. Intelligence is the cement that causes atoms to cleave together, to assume shape, to grow, and to transmute into occupants of higher levels. Intelligence presupposes mind, and the activities of a planet are as reasonably ascribed to a planetary mind as are the movements of a man accredited to a human mind.

Where we are at a loss to comprehend the methods of mind in other levels than our own, we cover the situation by saying that law governs, or that instinct prompts. Dealing with space and its inhabitants, we name the moving force law. But, without mind there could be no law, and it comes short of the whole truth to say that a sphere, acting in rhythmically perfect order, is under law but devoid of mind. It takes mind to conceive law, to formulate law, to execute law, and to obey law. Wherever law is, there also is mind as a necessary antecedent and contemporary of law. Law is both the intrinsic and the extrinsic operation of mind.

Everything answers back to the mind that addresses it, answers in the spirit of the original remark. There is a steady give and take within the levels, and there is a reaching for exchange from one level to another. More delicate than speech, more eloquent than entreaty, more adroit than signs, is the mental emanation which all grades of intelligence give off. In speaking of persons we call this emanation atmosphere, or presence. It is the brain soul, the medium which communicates and which receives communications. Hot metal radiates heat; an iceberg radiates chill; the sage radiates wisdom; the saint radiates holiness. A characteristic radiation envelopes animals and objects, on all levels. The radiation is a form of intelligence; it speaks unmistakably to its own level of intelligence, and

it also furnishes a zone of union with the higher perceptions.

The intelligence that gives and takes between the levels produces a federation of sympathy which binds all life together. Through these unions man is, on the one side constrained to be humane, and on the other he is prompted to aspirations. All levels of intelligence flow upward. The upward strain connects the lower with the higher, and this higher connects with the next higher. The blending process is carried out until the highest is contacted, making the lowest in the highest and the highest in the lowest. In the lowest the perception of unity with the highest is most vague, being not even an impression but rather a yearning toward the highest. Along this route of yearning we trace the evolutionary path. In the highest the perception of unity is complete, and differences of manifest stages are counted as steps and not as conditions. This is the union which Jesus Christ besought for our conscious intelligence when he prayed, "I in them, and thou in me, that they may be perfected into one."

There are levels within all levels, such as may be seen in the variations that are clearly marked in vegetable, animal, and human classes. All levels have connecting links with the level next below and the one next above. The connecting link is the transition of the lower to the higher. The intrinsic connection is the development of intelligence; the extrinsic connection is the form which partakes of both levels but which is not distinctively a type of either level. An illustration of the blending process is seen in the relation of teacher and pupil. An idea is presented by the teacher; the arguments, illustrations and comparisons given, the groping receptivity of the pupil, finally unite. The pupil says, "I understand; I have the idea." In this one idea there is no longer a separation between these two minds. In an extreme case, if a man of lofty ideals is teaching one of base ideals, the latter in losing part of his mental baseness also loses part of his physical grossness; the face takes on a nobler expression, the body becomes more dignified. The man has become a connecting

link, and will pass through the No Man's Land of the two levels to become a citizen of the higher. What is true in the extreme case is true in less extreme cases.

When considering the animal level, the intrinsic connection is called instinct, as is also named the faculty of knowing which prompts to actions of self-preservation. Instinct produces those extrinsic movements and devotions explicable only on the ground of an intelligence that cannot express itself in terms wholly comprehensible to us. In the human level there is a similar mentation. It unpremeditatedly defends the body against sudden, unexpected dangers; it yearns toward the higher in what may be called the religious instinct. "We would be what we know ourselves to be," is the slogan of its upward efforts.

To denominate a level as lower or higher is to comparatively express the development of the level. Man is the highest of the physical levels, and he reaches upward in a conscious blending with what he desires to unite. The less developed levels aspire, also, but they do this in terms which we do not comprehend. Man is to the lower levels what Jesus Christ is to him, the link of union with the highest conceivable at the present level. "Jesus, thou son of David, have mercy on me," implored blind Bartimeus. "Man, thou son of my hopes, have mercy on me," pleads the horse yoked to a too heavy load. The rose that blooms restrictedly in the hard prairie sod prays for a more favorable environment; when transplanted to richer soil and tender ministrations, it flushes into richer foliage and flower. So, all levels pray to their gods, and the gods of all levels are as benign as they are intelligent.

We ascend from level to level, not by abruptly breaking with what has been, but by sympathetic encouragement to that which struggles up the way in our wake. We pray to powers higher than ourselves; to give our prayers the virtue of consistency we must be eager to answer the prayers of those, who, on the under levels, lift up hands of entreaty to us. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." As the angels are high above

man, so is man high above all other visible life forms on this planet. As man shows kindness to weaker men, and to all things from his own level down into the beginning of phenomena, so may he expect the higher and the Highest to be kind to him.

To ascribe intelligence to macrocosm and to minutia sets the seal of majesty on the soul. There were no incentive, no hope, no triumph, no companionship in a universe of insensate matter. A great mind addresses itself to greatness, "and Jehovah God said, Behold the man is become as one of us." As the soul develops intelligence it beholds that intelligence is the soul of existent things. It perceives that there are degrees of intelligence operating, and that the degree gives character to the form. It finds itself moving in a throng of intelligent forces, all of them responsive, all helpful when they are addressed in a spirit of coöperative appeal.

The intelligence of the earth is credibly attested in these facts: "And God said, Let the earth put forth grass . . . and it was so." The response to the omnipotent remark could not have been on only one side of a dual condition to manifestation. The intelligence in the seed is met by the intelligence in the soil. The seed reaches, the soil meets it, and all agencies of growth lend their intelligent force to the consummation of the process. And so it is, ever. Intelligence speaks and intelligence responds along all the levels, from Most High God to lowliest dust atom.

The Song of Moses takes as its opening theme the ability of heaven and earth to sympathize with his spirit of worship-prophecy. "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth." When Joshua made a covenant with the tribes of Israel, "he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God."

The words of our lips are but one form of that many-mannered speech by which the intelligence in us appeals to the intelligence in which we are immersed. Life speaks by all things which take shelter in the mind. To speak to cosmic environment as to friend and co-worker, arranges the cosmic elements into loyal supporters in our master work of gaining appropriate supremacy over them. To speak to the Deity as to our sure friend, lifts us from level to level in an approach to the perfect. To speak cheerily to the under levels is to do by their occupants as we would that God should do by us.

Man is cöextensive with the universe. In his earthly level he is a little lower than the angels; in those moments when intelligence divests him of sense impedimenta, he finds it not incompatible with logic to think of himself as a detail of God; absolved from the longings that compiled the earth and tied him to sensation, he feels the force of the Divine Appraisal which thinks it not robbery to be equal with God.

The Divine Appraisal is the final emancipation. It is worked out by reversing the process by which the soul builds about itself the prison from which it longs to be free. What has been made, along all the levels below the Deity, must be unmade, that original existence may resume undisturbed tranquility within itself, that it may return to unhampered correspondence with the Highest.

The indwelling intelligence opens our way into whatever sphere we desire to occupy. Out of words, shaped by a divergence of intelligence, came matter, worlds, traditions, prejudices, ignorance. Back through words of unmodified intelligence, creation will be resolved into the Primal Quiet. Indwelling intelligence looks forward and assures us this; it pushes forward, and gives sufficient entrance into the unremembered original. The levels blend and cease, consumed in the undifferentiated, and the Only Begotten in the bosom of Perfectness comes again to a consciousness of himself and of the Father.

THE ENERGY OF GOD

George Crouch

"My spirit shall not always strive."

A CONSTANT depletion or flow from man's physical body is going on. The skin persistently secretes prespiration and scales detach from the epidermis. There is a loss of energy; vital strength of the body, which if it could be preserved and retained would enable man to be healthy, strong, and delight in intense activity.

The will of physical man is passive when he sleeps, and involuntarily the body is restored and renewed through sleep and rest. Quiet, regular breathing, when the muscles and organs are relaxed, oxidizes the blood during sleep and refreshment and restoration of physical man takes place, as a result.

But physical man is not man. Man is something apart and distinct from his body of flesh, bones, muscles and blood. Notice a man in full vigor with the beautiful expression in his eyes and face, his smile, his tactful speech, his kindly acts, and then a moment after breathing has ceased how cold, expressionless, and indifferent he has become. Every part of his body is the same as it was a moment before, but something has gone which is not his body or any part of his physical nature.

This missing something is man's life, his real self, his spirit, his mind, his likeness and resemblance to his Father, God. The man's body is dead because he (life) has left it, the "energy of God" has passed from the body it had occupied. This energy of God which sustained and gave vigor and health to the body has ceased to strive, and the body then decays and passes to dust. It is dead, useless, and the opportunity it was created to serve has departed. Such a body had no health, life, strength or activity in and of itself; and apart from the energy of God to maintain it, it was incapable of expressing or doing anything. Turn off

the current from a dynamo and the machine stops, powerless and effete. Neglect to use and exercise the energy of God to manufacture a spiritual man, and the body fails to respond to any other motive power. Its functions cease; its parts disease; it dies.

We have no need to attempt to follow the course of life after passing from the body. The fact is, we cannot. "It doth not yet appear what we shall be, but we know . . . we shall be like him for we shall see him as he is. Every man that hath *this hope in him*, purifieth himself even as God is pure." The object of man to attain is to have "this hope in him" (this energy of God), and thus purify himself even as God is pure. The preservation and retention of this energy of God kindles, warms and renews the body constantly. It functions and balances the physical depletion and loss, and vitalizes every part with life and health. It stimulates and invigorates the tissues, organs, bones, cells, and makes man a new creature. Man's youth is renewed like the eagle's. He runs and does not grow weary. He walks and does not faint. He has life more abundant in and through him, solely by the energy of God.

Man cannot have too much life. Man cannot have too much of God. God is life. Man is life. God's life is the life of man. Life is generated and sustained throughout the body wherever the oxidation process of the energy of God is going on. Whenever this energy comes in contact with the blood, glands, muscles, or tissues spiritual bodies are being made—bodies fit for the dwelling place of the Most High.

Man, in his ignorance, indifference, and dependence on material mediums to live, is constantly sapping his life with wrong thoughts, wrong actions, wrong speech, and the energy of God is feeble in its action to make man spiritual, strong, healthy, and dominant over all conditions of existence. Not that the energy of God is feeble in the slightest degree. It is the most powerful factor. It is the only power for purity, goodness, or health. But man having a will and power to exercise a choice, delays and counteracts the rejuvenating in-

fluence of the energy of God to become spiritual, hence man's progress is slow and gradual. The attitude of man towards this marvelous energy of God is to be simply trustful and obedient to its striving. "Create in me a clean heart, O God; and renew a right spirit within me." "Though your sins be as scarlet, they shall be as white as snow." My body has become sacrificed to God, which is my reasonable service. Be ye therefore renewed in the spirit of your mind, that ye may know what is the acceptable and perfect will of God.

When man has arrived at this stage, he cannot die. He has passed from death unto life, and has become a living (willing) sacrifice, wholly acceptable to God. The man who is dead now, and always will be dead is the man who is cold, jealous, angry, covetous, grasping, unfriendly, mean, selfish, cruel. His body is simply dead. He obstructs the working power and striving of the *energy of God* to help him to live. Until he willingly accepts the loving presence to his aid, and derives any possible power through his own unaided efforts, he is simply dead.

The man who lives and will always live is warm-hearted, loving, genial, generous, unselfish, friendly and kind. He recognizes that the only power to make him a live spiritual man is the energy of God acting through him as an instrument of goodness, stimulating him to purity, benefiting and helping every other man by his life. The world and all that is in it is the better for such a man.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life.—*Robert Louis Stevenson.*

"True religion is not a theory, it is a practice,
It is not a creed—it is a Life."

BIBLE STUDY

Interpretation of Genesis 3:6-12, R. V. Its application in Individual Consciousness.

6. *And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.*

The woman, the intuitive or feeling side of man's nature, discerns that activity in ideas begets knowledge, but the knowledge gained is not necessarily of a Divine nature. Love, or feeling, acting independently of Wisdom (man) is not reliable.

The "eyes" are the perceptive faculties of Mind, and unless the perception is established in Truth, one sees or perceives duality. When one delights himself in knowledge that is less than Truth, the capacity to receive inspiration direct from Divine Mind is lessened. Both Love (woman) and Wisdom (man) become involved in a counterfeit knowledge and feeling through eating (appropriating) ideas less than those pertaining to Divine nature.

7. *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.*

In the Scriptures "figs" are representative of the *seed* of man. This *seed* is in its original essence mind-energy, and when ideas are related purely to Divine Mind, the seed of man is the Life Stream in its original purity. Man's original sin is misappropriation of ideas which leads to sensation. Flesh is begotten as a result, and sex-sin is the culmination of desire for sensation in the flesh. When man and woman are joined, that is, are one in sin, they are unclothed of Truth, or "naked."

8. *And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.*

The "cool of the day" represents the relaxation or

emptiness which follows positive expression. After the highest tide of sensation has disappeared, the voice of Jehovah God, commonly called *conscience*, is heard. Man is impressed that he has acted out of harmony with Divine Law. After experiencing sensation the picture visualized by the conscious mind is impressed upon the Life Stream and sets up subconscious tendency. Consciousness would hide from facing the situation, taking refuge amongst the "trees of the garden" (other sensations) but this is not the way of redemption. Every idea is to be handled. All error is forgiven as Truth is brought to bear upon it, and if this method is pursued, only constructive thought habits will be set into activity in the subconscious realm of mind.

9 and 10. *And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

Jehovah God walks continually in the garden (the body) calling unto Adam (Wisdom), and when man is raising his thought and feeling godward, he contacts the inspirations of Being and builds again the immortal consciousness.

11 and 12. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

The soul, or feminine, is the woman of man. It is through the affections that man becomes involved in sensations. When desires of the soul (woman) press for attention man often gives way to his feelings, instead of raising them, through Wisdom, to conform to higher principles.

In Truth the feelings must be mastered, and freedom from desire for sensation established. When consciousness is purified through knowledge of Truth, and thought force established in harmonious relation to Divine Ideas, the woman (feeling) will be joined with man (wisdom) and the Holy marriage (generation of Divine Ideas) will again be brought to light.

FORMATIVE POWER OF THOUGHT

Lesson IV, Part II, Unity Correspondence School Course, Written by SOPHIA A. MILLER

We build our own world by thought. When we master our thoughts, which are the controlling forces of our lives, we master our destiny. Our thoughts have in them power and the seed of life. Therefore, according to the nature of seeds they fructify, and a visible form appears.

It is perfectly normal for each and every one to desire happiness and agreeable environment. This being the case, it is necessary to watch the thoughts; and if they be in accord with Truth we can expect to harvest the good. If, however, thoughts are uncontrolled, misdirected and unscientific, then the harvest will be the undesirable in body and affairs.

As we attune ourselves to the highest, the truest, the best in thought, word and deed, we contact the quickening Spirit and the best flows lawfully and naturally into our lives.

The law is very simple and is this: Never think a single thought, nor speak a single word that you would not have made manifest in your life; never image a picture or condition that you would not wish to take form. Study your daily thoughts and words. Get the habit of weeding out those that do not represent the good.

Thought force is the wonderful power that builds all structures. Take for instance, the trees in a very dense forest. The desire for light in the cell-life of the trees sends forth the impulse and urge, and the trees in their effort to reach the light grow taller and taller. The tendency is upward more than outward, because of the crowded environment. This accounts for the tall and slender trees in a thickly wooded section of country.

In studying our thoughts we are led to the study of the mind. There is but One Mind, but for the sake of clearness, we view it in its three aspects or phases. The superconscious is the Christ Mind. The conscious,

or objective phase, is that by which we know our existence and our relationship to the world about us. It gathers its information from the senses, and the intellect, and judges according to appearances. The subconscious, or subjective mind, is the storehouse of all thoughts and experiences through which the soul has passed in its journey toward its goal or God perfection. It is the memory.

These three phases of mind should be one and we make them one by unifying ourselves constantly in thought with the ideas in the Christ Mind, and giving them to the subconscious to be worked out in body and affairs. In this way Divine Order is restored, and we become one with the Father and heir to the riches of the All-Knowing Mind. As we die daily to error thoughts and build constructively with the bricks of God's Ideas, we will outpicture the purity and the beauty of the eternal Idea, for out of the heart, or the depths of the subconscious, are the issues of life.

The relation between the conscious and the subconscious is very close, for the subconscious carries out with unswerving steadfastness every idea or thought of the conscious mind whether that thought be Truth or not. This makes right thinking very essential. The subconscious has no initiative. If we would change our life, we must change our conscious thoughts, and thus establish new and true thoughts in the subconscious.

The subconscious automatically controls the functions of respiration, digestion and circulation. Understanding these functions, we know how wonderful is the work of the subconsciousness. Owing to past erroneous thinking, the subconscious has been in many instances badly educated so that the perfect body has not manifested.

The power and intelligence expressed in digestion and assimilation are beyond the comprehension of the wisest chemists. This work is often hampered by ignorant thoughts and aggravated appetite. The consequent inharmonious conditions are then due not to the stomach but to the wrong living of the owner of the stomach.

Constructive thinking and acting will soon establish harmony in man's body and affairs. We, as sons of God, are empowered to withstand every temptation. The Christ mind in us is ever ready to show us our real Self, and to lead us into the realization of our true birthright.

Jesus Christ, the Savior of the race, set into operation a most powerful ideal and righteous thought force. He ushered in a fresh impulse and thought current that is steadily annihilating the old erroneous race belief in duality, sickness and poverty which had been so powerfully enmeshed and unified in man's subconscious that man seemed unable to change it unaided.

It is essential for us to think the Truth about life, for in reality there is nothing but unlimited, ever-present life. God is life, and we are here to express life in every part of our body, soul, and affairs. We will manifest just as much life as we as individuals are conscious of.

An idea of life is an idea of action. All ideas have foundation in Divine Mind, but man has put limitation upon them. Whatever thought we express about life immediately registers in the life-center. The life-center is a Divine center and we should recognize its purity.

There is but one pure spiritual substance from which all things are made, and that substance is God and is replete with God's attributes. There is no absence of life and intelligence in anything. God's pure substance is the foundation of all things, and life and intelligence always manifest through substance.

As children and offspring of God, we are intelligent with the intelligence of God and we should recognize this intelligence of Spirit in all God's children. By our loving thoughts toward all humanity and all creatures, we eradicate adverse thoughts and become empowered to express the Universal Christ Love without limitation or bondage of the personal.

By taking mastery and dominion over our thoughts, we realize that in Spirit and in Truth we are the Son, the Christ, to whom all dominion has been given. We

are enabled, through the Spirit of God in us, to overcome all wrong conditions and to establish Divine order in the whole man, thus preserving him blameless unto the Lord.

THE SPOKEN WORD

Demosthenes, said to be the greatest orator this world has ever produced, was in his youth tongue-tied. To master his unruly tongue he practiced by the sea shore with pebbles in his mouth, until he became the greatest of orators.

Demosthenes did not make himself an orator by his application, but the orator within him found a way to break the bonds of a limited mentality.

The soul ever seeks expression but is ever bound by the mind of the flesh, until the Superman declares his power and freedom, then the bonds of materiality break and the real man steps forth.

Paul and Silas in jail, and bound, sang songs and prayed, when lo! the jail doors flew open and they were free. Then they became confident and forceful and demanded that the magistrates who had confined them should come and escort them out of the city, which they did.

This illustrates the working of the expressed word. Man may think and write Truth and not get the direct result of his words in body and affairs, but when he earnestly and forcefully *speaks* the Truth, there is sure and certain response.

When the prodigal son was famishing in the "far country" he got no relief until he "came to himself and *said*, 'I will arise and go to my father.' "

Jesus raised Lazarus by speaking with a loud voice, "Lazarus, come forth!"

The reason that the voice affects more directly the world of forms is that it acts harmoniously with the law of the sympathetic relation between atoms, molecules and cells. Matter represents the arrested energy of the One Primal Substance.

"I will rejoice in Jehovah."

SUNDAY LESSONS by Charles Fillmore

SUNDAY, JANUARY 26.

REVIEW

SILENCE—*I hear the "still, small Voice" and am obedient to its will.*

Asa's Good Reign in Judah.—II Chron. 15:1-15.

Central Truth: The natural restoring force in the organism is of divine origin. It may be strengthened until it overcomes all disease, if man will coöperate with it and declare peace and harmony in its domain. It is King Asa, who is healer and sustainer while he looks to the Lord, but who sleeps with his fathers when he goes unto the physicians.

I Am Affirmation: "According to thy faith be it unto thee."

Jehoshaphat's Good Reign in Judah.—II Chron. 17:1-6, 9-13.

Central Truth: Good judgment is not evolved from the intellect—not the result of experience in the world of affairs, but an intuitive perception of what is right.

I Am Affirmation: My judgment is not mortal, but spiritual.

Uzziah, King of Judah, Humbled.—II Chron. 26: 8-21.

Central Truth: The natural man must be purified by a righteous application of the Law, before he can conceive more fully the truths of his spiritual nature. The natural forces are not to be suppressed, but transmuted into their original Divine essence.

I Am Affirmation: "I can do all things through Christ which strengtheneth me."

Manasseh's Wickedness and Penitence.—II Chron. 33:1-13.

Central Truth: The well-balanced soul establishes equilibrium between Understanding and Will, and is poised in mind action. Man, in Divine consciousness, is meek toward the within (Christ-Mind) and bold toward the without.

I Am Affirmation: I act for the one purpose—that God may be made manifest in the earth.

Josiah's Devotion to God.—II Chron. 34:1-13.

Central Truth: Denial of error should be followed with positive affirmation of Truth. When the Truth is *felt* in consciousness it begins its procreative work of building into flesh the substance of the ideas conceived.

I Am Affirmation: I am the thought of Divine Mind, therefore, I am Divine in my nature.

The Finding of the Book of the Law.—II Chron. 34:14-28.

Central Truth: The law of the Lord is set into activity in consciousness through the forces of mind. Man, himself, is his own Law (Lord), and measures unto himself according to his thoughts, words and acts. When man's thoughts relate to Truth, he contacts the underlying Law of Divine Mind and liberates its activity, thus establishing Divine consciousness.

I Am Affirmation: "I am the resurrection and the life."

The Kingdom Divided.—I Kings 12:6-16.

Central Truth: A mind divided, or divorced from a harmonious unity with its maker, brings about divisions in body and affairs.

I Am Affirmation: "Ye cannot serve God and mammon."

Jeroboam Makes Idols for Israel to Worship.—I Kings 12:25-33.

Central Truth: The link that joins man to a conscious unity with God is Jesus Christ. The present race

consciousness is so material that no one can take the steps necessary to divine unity without the help of a spiritual adept—one who has made the unity himself—and Jesus is such a one.

I Am Affirmation: "I am the Way, the Truth, and the Life."

Omri and Ahab Lead Israel into Greater Sin.—I Kings 16:23-33.

Central Truth: The belief in a personal God leads to idolatry. All ideas that limit God to form and locality are Baal worshipers.

I Am Affirmation: Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—Exodus 20:4.

Elijah the Prophet Appears In Israel.—I Kings 17:1-16.

Central Truth: Sensuous thinking and living dry up the issues of life, and there is a great drouth in the whole land or body.

I Am Affirmation: Thou art the source of my life and I am obedient unto thy law.

Elijah's Flight and Return.—I Kings 19:1-16.

Central Truth: The one who persists in sensual ways discourages and grieves the higher spiritual consciousness, and it withdraws into the secluded realms symbolized by "wilderness."

I Am Affirmation: Nothwithstanding the apparent absence of the consciousness of the Spirit, I know that I am perpetually fed and sustained by Divine Substance.

Elijah Encouraged.—I Kings 19:9-18..

Central Truth: The evidence of the power of Spirit is not in visible manifestations of great force, but the stillness within.

I Am Affirmation: God is manifest unto me in the still small voice within.

Elijah Meets Ahab in Naboth's Vineyard.—I Kings 21:11-20.

Central Truth: Acquisitiveness is a legitimate faculty of mind, but it must act under a law of righteousness; otherwise, it builds up selfishness in consciousness, promotes the interests of the personal man, and functions as Judas. Through the *I Am* only knowledge of God and his laws are sought and acquired.

I Am Affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

Elijah Goes Up By A Whirlwind to Heaven.—II Kings 2:1-11.

Central Truth: When impatience and fiery zeal are eliminated through peace and obedience, the vital essence of the man is lifted to a higher plane of realization and a consciousness of harmony established.

I Am Affirmation: "I pray thee, let a double portion of thy Spirit be upon me."

Sunday, February 2.

ELISHA HEALS NAAMAN THE SYRIAN.—II Kings 5:1-14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his

leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

SILENCE—*The restoring mind of Spirit heals you.*

Naaman, representing the personal will, "captain of the hosts of the king of Syria," is the intellect, or realm of forms. In New Testament symbology, "Christian" typifies the spiritual, and "gentile" the material.

The will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind—through it "Jehovah had given victory unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It had developed out of the ignorance of sense into a certain perception of spiritual Truth. This deliverance was the result of a spiritual impetus—will force.

Some people would have us believe that the human will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material

instead of spiritual; and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished: the blanched spots on the skin spread until they affect the joints, and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maiden" who had been captured by the Syrians from the Israelites is an offshoot of intuition, which may be designated as "spiritual perception." It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of spiritual power, although ruling in a realm where power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is the offspring. This man of power says, "Let him come now to me, and he shall know that there is a phophet in Israel."

The personality of the formed man centers about many things. It travels with a great retinue of servants, with "horses and with his chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The spiritual man commands cleansing of personal will as the remedy for his false belief, and the river Jordan the agent. The Jordan represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud

and haughty will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look away beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and the small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departments of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

SUNDAY, FEBRUARY 9.

THE WIDOW'S OIL INCREASED.—II Kings 4:1-7.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear Jehovah: and the creditor is come to take unto him my two children to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thy handmaid hath not anything in the house, save a pot of oil.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

SILENCE—*Thou art my salvation. I am restored to the Christ wholeness and harmony.*

When the subjective has lost contact with the positive, the objective is a "widow." The conscious unity between the mind and the vitality of the organism has been severed, and there is lack and burden (debt). This takes place eventually in all who do not consciously take possession of the various brain centers in the organism.

The vitality is in a constant state of activity, or vibration, and very sensitive to thoughts. Whereever the most thinking is, there will concentrate the most vitality. This is why long continued memorizing, or other mental labor requiring a constant brainstrain, will produce headache. The cause is too much blood in the brain, and too little in other parts of the body. But those who have studied the soul find that the action of the blood is governed by the thought, through this all-pervading vitality as a vehicle. Thus one may become unbalanced through any system of thinking that does not give proper attention to equalizing the vital force in the organism.

People often wonder why those who live good, pure lives, and truly religious, should suffer sickness, old age, and finally death. If God is a rewarder of those who worship him, why does he allow these conditions to come upon his prophets? Here was a widow of one of these prophets who had incurred a debt and left it upon her and her sons. The answer is, that religious people are not always wise. Then "sons of the prophets" wanted to look for Elijah in material places, showing the intellectual basis of their understanding. They built up a religious system in the realm of form instead of the formless. They devitalized the body in their zeal to find an external God, and material heaven. These material ideas formed material thoughts that settled back in the subconsciousness as a burden or "debt" that had to be carried by the body. The intellect became so exalted in its devotions and aspirations for heaven after death that it was virtually dead to the desolate body, which was trying to live while robbed of its animating source. We find people in this state on every hand—very good, pious people who are trying to serve God with all their might. Yet they fall short because they are not wise. They have not studied the law of God in that most wonderful creation—the human organism.

It requires patient research and quiet mental contemplation to find out these inner issues of body manifestation. There are wheels within wheels, like the works of a watch; some running contrary to each other,

yet as a whole harmonious and in right relation, marking time with the law of Being. Those who are in a great hurry, or those who are not willing to work much in the silence, do not find the kingdom of God within.

This separation between mind and body vitality is not confined to orthodox religionists, but among modern metaphysicians are many who profess to understand the Law of Expression yet openly ignore the necessity of making this specific unity. They will all eventually find the body vitality has become "a widow," and, if they do not call upon the prophet Elisha in time, old age, decay and dissolution of the organism will take place. Then the onlookers who are watching for the demonstration of their claims that they can overcome death, exclaim, "I told you so."

But there is a way for this "widow" within to again fill all the vessels with the oil of life, and that is by calling upon Elijah, the silent prophet. The real name of this quiet one within is, "God is salvation." In this process of rejuvenating the organism the oil of divine life comes from a multiplication of the little we have on hand. But the capacity, or "vessel," has to be borrowed from a "neighbor." We lack confidence in our own capacity, but when once we have a start in this inner concentration upon the life centers, we "shut the door," and "pour out into all those vessels." Those who have taken lessons in this system of body rejuvenation will readily understand the significance of this process.

When all the vessels are "full" we have oil to sell. We can supply others with this vital life flow. When I have a patient who is nervous, or physically devitalized, I know that I cannot bring about a union between the flighty mind and its quivering organism until the nerve centers, or "vessels," are filled. First I silently fill my own centers with the invisible oil, then I am in a position to loan to my neighbor, which I do through a quiet soul filling-in process. Then I instruct the patient how to hold the right thoughts to bring about a permanent union—"and the oil stayed."

SUNDAY, FEBRUARY 16.

ELISHA SUCCEEDS ELIJAH.—II Kings 2:12-22.

12. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan.

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

15. And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16. And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

19. And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying.

22. So the waters were healed unto this day, according to the word of Elisha which he spake.

SILENCE—*The Spirit of Exaltation transforms me.*

Two distinct attitudes of mind are alternatively used by one who is demonstrating Spiritual power. Elijah (*I Am* in God) represents the attitude where the *I Am* is affirmed with force and positiveness. We affirm the Truth with all the force of our being, and declare that our word shall not return unto us void but *shall* accomplish that whereunto it is sent. This developes strength of character and *I Am* poise. But the fiery vibrations which our forceful thought evolves in this positive attitude need a quieting, harmonizing state

He hath put a new song in my mouth, even praise unto our God.

Wealth and riches are in thy house, and prosperity endureth forever

of mind as balance—this is supplied by Elisha (God is salvation). In this attitude we recognize more fully that the Great Mind of Being is the real source of our power, and we rest in it and coöperate with it in quiet aspiration and prayer.

I Am is the father of every thought, but we lose sight of the source and see the effect in our personal consciousness.

The mantle of Elijah represents the reflected power that falls upon us and becomes the abiding part of our consciousness, after we have declared the Truth in the highest until it has made visible the mental currents (chariots) and vital powers (horsemen) of Being.

Jordan is the universal race thought that constantly flows through the subjective mind. With this higher power we can separate it—when we use it in the name of God—and we pass through it in our mental demonstrations without being affected by its negations (waters).

This demonstration of the higher power commands the attention and respect of the thoughts that have a reflected perception of the Truth but do not understand it. (Sons of the prophets.)

These partial perceivers of the Truth imagine that the Spiritual *I Am* is subject in some manner to locality, and they insist upon the human as equal to the discernment of its abiding place. Elisha knows that the limited cannot see nor find the whereabouts of the Limitless, and tells them of the futility of such research. But the intellect is never satisfied until it tries at least to find the Spirit. Many searchers for Truth are caught in this desire of the "sons of the prophets" to definitely locate the spiritual *I Am* and bring it down to their human comprehension. They are telling us on every side, "When you make your science practical and within the comprehension of my reason I will accept it." These never find Elijah either on the "mountain" or in the "valley." "Spiritual things are spiritually discerned."

Jericho, representing human consciousness, is indeed "pleasant." Were we pure in our thought our

bodies would be perfectly healthy and harmonious. But the issues of life (waters) have become polluted by error thoughts.

The purification is brought about by the specific application of the Spiritual Energy which has become part of our consciousness. We must affirm that the old substance has been replaced by a new one, (cruse) and that it is preserved and eternally abides in Divine Purity. An affirmation of wonderful efficacy is, "My life is hid with Christ in God."

THE VISION OF I AM

O God, who art of purer eyes than evil to behold—
Grant that thy vision mine may be.
It is! since thou hast all things made,
And saw that all was very good.

Yet anon there seems a little mist which floats before
mine eyes and says—
"See, thou hast a vision of thine own,
Canst even see what God can't see, and hath not
made—
Inverted images—limited—deformed—diseased."

Then call I on thy name, and hear thy voice
As when it come through thine immortal Son,
"Who hath seen me hath the Father seen."
Hath the Father seen!
Who sees the Father is of the Father seen.
For there is but one vision—the vision of *I Am* behold-
ing *that I Am*
Throughout immensity.

For thine own Self which thou dost freely give—
The One altogether lovely
Which unfolds itself to its own vision,
The only I of *us*,
We give thee praise. —*A. C. Kenrick.*

Only the good in our heart can advise us of the goodness that hides by our side.—*Maeterlinck.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

January 20 to February 20, 1919

Held daily at 9 p. m.

He hath put a new song in my mouth, even praise unto our God.

PROSPERITY THOUGHT

January 20 to February 20, 1919

Held daily at 12 m.

Wealth and riches are in thy house, and prosperity endureth forever.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

There is nothing mysterious or hidden in Truth. Practical Christianity is Christian living. Its utter simplicity sometimes causes the student to overlook it, for he is searching for something difficult of attainment.

You have in your possession the "key" to the plan of salvation. We have no desire to hide the "key;" rather we endeavor to reveal it in every line of our literature.

The "key" to all things is knowledge. The "unlocking" is the application of this knowledge. Knowledge of Truth comes through the revelation that *man is spiritual Being*, one with God, or God in expression. God is Mind; man is Mind. Mind and Spirit are synonymous. To understand God-Mind, we must study the action of our own mind. When our thoughts hinge on the Idea of perfection; when we think from a perfect Principle, then we are thinking in harmony with Divine Mind, using Divine Ideas, and we are realizing a measure of our God-likeness. There is no limit to our spiritual unfoldment. Through applying the spiritual light that comes moment by moment, our spiritual eyes are opened to behold more light. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."

Man exists in God-Mind as the Perfect Idea Man. This Idea Man, or the Son of God, is Christ. We in our real selves are Christ. It is our Divine birthright and privilege to bring forth this Christ perfection in manifestation. Jesus Christ came, taught and demonstrated this perfection, and he revealed the Spirit of Truth which is ever with us to teach us the Truth, and to make possible our application of it.

Jesus' disciples represent different qualities of Being

which are necessary in bringing forth the perfect Christ Body. These qualities are all within us, mostly lying dormant, but ever ready to come forth and to respond to our call; they receive and carry out the commands of the Christ in us. For example, Peter represents Faith. The quickening and cultivation of Faith is, as you know, necessary in spiritual development. John represents Love. Love is the harmonizing element in Being, and we could not demonstrate health and peace, and so perfect life, without the pure love of God prompting our thoughts and acts.

All of these disciples (mind qualities) have centers of action in the body-consciousness. One, who begins his redemption, must go first to the Spirit, unify himself with God, through Christ, and endeavor to make all his thoughts and acts measure up to Divine Purity. Pure thoughts result in ultimate purity of action, and purity of action is God in action. As pure thinking is set up, the man awakens to his true being, and begins making use of his many powers and forces. This is calling his disciples. He realizes that each power and force of his being is in reality pure, and for the expression of God. In this consciousness he makes *right use* of Life, and Love, and Wisdom, and Power, and Substance; he directs Andrew (Strength) to use strength in harmony with Divine Inspiration; he commands Peter (Faith) to have faith in God and in man; he instructs John (Love) in the love of Spirit, and the things of the pure Christ life; he keeps watch over Judas (Life) that he uses this life for the renewing and upbuilding of the Man and not in sense gratification and lust of flesh, etc.

We have found from experience that students get the best results from the Correspondence Course of Lessons after they have had at least a year's study of our literature in a general way. If you have not had this preparation, and we judge you have not from your letter, we suggest that you go on with your reading and study of the books and magazines for a year or more, then take up the Correspondence Lessons.

It is not at all necessary for you to come here to

study. If you feel led to come, well and good. However, the Correspondence Lessons are given only by correspondence, and students here take them in the same way that you would take them in your home, except when a class is opened here for local students. Announcement of this is always made in the magazines prior to the opening of the class.

If you have not studied H. Emilie Cady's "Lessons in Truth," we would suggest that you get this book, then after you have gone through it thorougly, take up Charles Fillmore's book, "Christian Healing." In connection with these, study the magazines and leaflets, and when you feel led to do so, write us about points that you desire to have explained. However, we do not encourage students writing for answers to questions. The Spirit within the soul reveals to the individual the Truth. He may receive the word from teachers, books, etc., but the Spirit within must confirm the statement before the Truth is his. When one learns to get in touch with this Spirit of Truth he can always turn to it for light; the Spirit directs him in all his ways,—in his thinking, his acting, his aspirations, his study.

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Much of the discomfort and pain common to women at menstrual periods is due to an unregenerate life activity in the organism. For ages the life forces have been drawn downward and centralized as sex activity. The *natural* expression of the life forces is toward mental creation, rather than flesh creation. When ideas of sex, or motherhood, or any other idea pertaining to fleshly generation is allowed to operate in the consciousness, the activity of these ideas in substance naturally cause a congestion at the organs of generation and pain is the result. When one comes into a consciousness of his life forces as the spiritual creative energy of the organism, new ideas are set into activity in substance, and the pure life is liberated and expressed after a God-given design, rather than after a man-made design. The seed which has been given off at the menstrual period is regenerated and used to strengthen the body.

The only way one can handle the pain at the men-

strual period is to begin *now* to declare, "I am redeemed from all thoughts of generation; all my seed is now transmuted and uplifted and converted into life giving energy, and I am renewed in mind and body." Center your attention at the ovaries, holding the above mentioned Word, and begin a process of moving mentally upward toward the heart and lungs. The energy moves with the conscious attention, and in this way you actually restore your life energies to their righteous place in the organism, which is in the heart and lungs. With this process you must purify your conscious thoughts of life and love, affirming that you are spiritual being and free from all ideas of sex, lust, passion, emotion and appetite (members of the same family). The time to do this work is when you have no pain to work with. Go right into Canaan and possess the land. There are no giants (old states of consciousness) that you cannot handle with the Word, once you get the right understanding. Declare your freedom from pain at the menses, and cease to think of your monthly periods of menstruation as "sick times." Multitudes of women are sick every month because they have implanted in their subconscious the very *dates* of their "sick times." Back of the idea of motherhood is the idea that the woman "is going to be sick." And associated with marriage and the waste of seminal seed is "sickness." There are no half-way marks. If you eliminate one of the ideas, you have to eliminate them all. They belong to the same family of error. You can't purge the branch without purging the whole vine.

You can't expect God to do anything for you if you do not go to God. God works in the Silence of Being, but we have to still the outer man and seek God in the Holy Place. Unless we have periods of conscious communion with God in the Silence, we cannot expect to liberate the activity of the Word of God in us. So it is essential that you have periods of Silence if you are to bring about your healing. There must be a proper atmosphere and soil before the Word functions. Ofttimes we can have many things that we thought im-

possible, when we lay claim to them and take them. We push many rightful things from us by thinking, "I can't have them." The truth of the matter is we can have anything that we conceive of, but God does not give it to us until we coöperate with, and claim our inheritance. Man is that which relates God to manifest; the mediator between God which is the substance of all things in idea, and the manifestation of that idea. This man is the *I Am*, or the man conscious of his Divine nature and his right to his Divine inheritance.

* * * * *

The mortal ideas of death and the grave, as well as belief in age and all other error thoughts must be understood to be but a false expression of the inner Power and Life. Jesus said that if we follow him and *keep his words* we would never see death. (See John 8:51 and 11:26). Do not hold the thought that the time comes when everyone must die. The time is now at hand when man must learn to follow Christ in Spirit and in Truth, and overcome death as he did; he must lift up, redeem and spiritualize the body, for the body is an essential part of man. Paul says in II Cor. 5:4, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." When one loses the body he is unclothed, and he must be given another body through which to express and demonstrate the Truth; but when the body is lifted up, spiritualized and redeemed, man is fully saved. This is the salvation and the life that Jesus Christ came to bring to light.

* * * * *

The meaning of the words quoted from our former letter, "Life is so full of beautiful possibilities that greater happiness than you have dreamed of in the past awaits you. But this happiness is altogether disassociated from personal affection. It is the consciousness of wholeness that includes all things without claiming anything," are intended to convey the idea that happiness is not to be found in the possession of outer things, even should they include a husband, children,

many personal friends, and much money, with houses and lands. The true Source of satisfaction is in God, and that satisfaction will be yours only through finding God and his kingdom of peace, harmony, and abiding good within your own soul. When you come to know the Truth, and set your love upon God, you will realize within you that great love and compassion that Jesus Christ taught and which he exercised toward all people. As you come to understand that all men are children of the one Father, even God, you will be able to say with Jesus, "Whosoever shall do the will of God, the same is my brother, and sister, and mother." This is the consciousness of wholeness and oneness with the Great Universal Mind which includes all persons and all things, and enjoys all blessings, yet does not selfishly claim anything in a personal way.

You will find, as Solomon did, that even though you should experience every outer possession and enjoyment that the senses can desire, they will prove to be but "vanity and vexation of Spirit" unless you have placed the things of Spirit first in your life; and when you have done this, everything in the outer that is for your highest good will be added unto you.

* * * * *

God is even now seeking to pour out to you blessings to meet your every need. There is a little note of harshness running through your letter in regard to finances. The subconscious belief in "hard times" is no doubt the idea that is closing your consciousness to the inflow of substance and its manifestations in your affairs. We must conclude this, since whenever and wherever the law is understood and fulfilled all things needful are added. Your success as a healer proves that you do understand the law of life and loving service as regards healing the body and affairs of others, and we feel sure that if you consider the supply proposition with the same loving interest and trust in the Father that you have in your healing work, you will open the way for plenty to manifest for you.

That the Divine sweetness of loving trust may completely fill your consciousness, go back through your

life and consider whether or not you have really forgiven and erased every seeming injustice, every belief in personal obligation, every desire to make personal compensation or payment of some debt of gratitude or ingratitude, every belief that by your personal efforts someone or something may be more comfortably situated, every belief that it is God's will for you to be tried by being subjected to unpleasant experiences, every thought that Jesus went through trials and that it is therefore no robbery for you to be subjected to lack and nonrecognition. Any of these things working in the subconscious or conscious mind would of course interfere with the perfect working of the law. After you have prayerfully considered this matter and feel absolutely free from any cross-currents of any of the ideas named, or if you have discovered some other idea that needs redeeming, take it up in Truth and forgive it. Give thanks that abundance is your birthright, and expect it for use now. See this Truth for yourself, and for all people.

* * * * *

We have not felt the urge to give much discussion in our magazine to the subject you refer to, viz., "death and the hereafter." Understanding and applying the positive, living principles of Truth is the only way of redemption, and it is not wise to give one's substance of thought to negative conditions.

The soul is the sum-total of consciousness, including both the activities of the conscious and the subconscious phases of mind. The soul has access to the Superconscious Mind (Spirit within) when it has established a harmonious relation through conscious thinking of Truth. Much of man's thinking is done outside of the organism, so to speak. His thoughts wander out into the race consciousness and their action reflects back in the body and affairs of the individual. These thoughts are the "fowls of the air," referred to in the first chapter of Genesis.

"As a tree falleth so it lies," symbolizes the condition of man, should he pass from this plane of expression without having perfected his body. Man is Mind and

only the ideas of Truth are abiding. Yet inherent in man is the Divine spark, which identifies him with the God-principle, but until man becomes conscious of this inner Spirit, he can reap no great benefits in living. However all one's thoughts that are harmonious with Good touch the All-Good principle in a greater or lesser degree, and clothe the soul with a like proportion of reality and harmony.

Man's mission is to perfect himself, thereby glorifying both the Father and the Son. Man must consciously unify himself with the Principle through which redemptive work is carried on. Not having done it, in one expression of living, he is given another opportunity through the law of Cause and Effect which he himself sets up continually. The Christ principle in man saves him from annihilation. When man loses his body, the thoughts of his consciousness formulate another body, and he comes again through the avenue of birth to take up his lessons where he left off. These are only facts of existence, and not eternal Truths about Life, for Life is God in expression and is never broken or disturbed, no more than the Principle of mathematics is disturbed at an error made in solving a problem. The operator erases the errors and begins all over again; the better understanding of the Principle he has, the more likely he is to get the correct solution.

Understanding Divine Law and its application in consciousness will give you an insight into the lesser laws of man, without entering into the study of them. A perfect consciousness of Life will eliminate forever the necessity of understanding any inharmonious condition, and in natural sequence the conditions disappear.

Wait not till you are backed by numbers. Wait not until you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.—*Channing.*

Beloved, now are we the sons of God.—I John 3:2.

CONTEST PRIZES AWARDED

In June and July issues of Unity Magazine we asked our readers for letters setting forth the benefits derived from our literature, and were swamped with responses. After much consideration we were able to decide upon the prize winners, and take pleasure in giving below the names of the winning contestants:

First Prize, $10.00, Mrs. Charles A. Allbe.

Second Prize, $5.00, Mrs. A. D. Hadel (her letter appeared in Unity Magazine, November, 1918).

Third Prize, $3.00, Mrs. I. T. Wright.

Fourth Prize, $2.00, Ethel Jane Crouch (her letter appeared in Weekly Unity, August 3).

Fifth Prize, $1.00, Anna C. Peck.

Those receiving books are:

Mrs. Adeline Harlton (her letter appeared in Unity Magazine, November, 1918); Mrs. S. B. Parry (her letter appeared in Unity Magazine, November, 1918); Gertrude Slaughter (her letter appeared in Unity Magazine, October, 1918); Mrs. O. H. Martin (her letter appeared in Unity Magazine, October, 1918); R. B. McCalley (her letter appeared in Unity Magazine, October, 1918); Ethel C. Wright; Edwinna Dakins; Clarinda C. Pier; Alice M. Saunders; Laura H. Munson; Etta D. Gant; Mrs. A. R. Kriegman; Myrtle M. Kellogg; Anna Margaret Meyer; Mrs. Carrie Fruin; M. Edna Owen Stegner; Mrs. J. Virginia Benham; Mrs. W. J. Horgan; Edith Vaughan Michaux; Mrs. U. G. Chilton; H. P. Crandell.

With the exception of those already published, these letters will be given place in the Unity Magazine, four appearing in this issue.

MRS. CHARLES A. ALLBE, *223 High St., Springfield, Massachusetts.*

I consider Unity literature to be the most advanced and practical, as well as the most uplifting thought of today, and I have read and studied along metaphysical lines for years. Such a wonderful awakening has come to me since I first started reading the monthly Unity, about three years ago. I am not only finding the way to realize my high ideals, but higher, richer ideas are coming to me, with the sure knowledge that whatever I see in my mind, that I can do. One

of the greatest helps from the study of the Unity literature is the practical application of your teachings, the clear understanding of which enables one to bring into visibility that which seems so visionary. This is especially valuable to me, as I have lived "in the clouds" a great deal. In reading these splendid books there is a "something" which radiates into my very soul, helping to lift me out of selfishness and materiality, as nothing else has ever helped me. I used to be "blue" a good deal, now my heart is just bubbling over with joy, and my husband is so pleased with this change in me, and my home is filled with peace and harmony. Some of my friends call me "sunshine." My heart is full of gratitude for God's love, and for the unlimited possibilities within me. The words of Jesus, "And greater things shall ye do," mean much to me, for through the study of God's laws, given so clearly in the various Unity books, I know my power. I have found the true meaning of thinking "from the heart," and I can sincerely say, I love everybody and everything. The most wonderful part of all this is that it is only the beginning of greater spiritual unfoldment, of a very beautiful life here and now.

I have learned the great value of prayer through Unity teachings, and your interpretation of the Bible is truly marvelous to me, for I never before cared for nor understood it, as I do today. The good I have received from my "Silence hours" cannot be put into words. They are precious to me. While meditating one day, after reading something about the resurrection (in the monthly Unity, I think it was), a great light came to me, and I realized without the shadow of a doubt that I could save this beautiful body. This knowledge has been strengthened by understanding, and permanently abides in my heart. I am learning the lesson of finding enjoyment in commonplace things, with the realization of God's presence, whether I am doing dishes or painting beautiful pictures. The thought of but One Power, the Good, has helped me more than I can express. I feel that I can truly say, "Not as I will, but as thou wilt."

Of course all this good has had its effect on my health. I know that great changes are taking place in my body, as the centers of consciousness are awakened. I notice a closer feeling of harmony between the mental and the physical. The freedom from indigestion and constipation of twenty years' standing, which you have helped me to find, I give thanks for every day. The fine true letters which I have received from you, have been a source of inspiration, and the little booklets sent me from time to time, contain gems

of truth, showing wonderful discernment on your part, and proving to be so much help that I often refer to them.

I have found so much good in both the Unity Magazine and Weekly Unity that I hesitate to give preference to either. The longer "Extracts from Letters" in Unity Magazine have been especially helpful, many times containing the answer to something I particularly wanted to know. The "Demonstrations of the Law," extracts from letters from those who have been helped through your ministry and literature, are a source of real pleasure and enlightening. The Sunday Lessons and interpretations, I find very instructive too. I love the concentration leaves and derive much good from them. The "Ten O'clock Silence," and "Things to Be Remembered" in Weekly Unity, are pure food for thought. I am realizing more and more the power of the spoken word, and the "Good Words" page in Weekly Unity is a great help. I am learning to think before I speak, a much needed lesson. I am particularly interested in the articles on diet. I love "Christian Healing" the best of all. I have read and studied it, over and over, receiving such wonderful light and truth, yet there is always a deeper meaning, drawing me back to it again. It seems to me that nothing satisfies my soul and feeds the little Christ Child within me, quite like this beautiful, inspired book.

I could write on indefinitely of the good that is coming to me, the greater strength and patience to control myself, and give out the best in me, the receiving of things I have desired, and best of all the finding of my Real Self,—"Christ in you, the hope of glory." These words have sunk deep in my heart, and are priceless. Words of praise are on my lips much of the time, and I appreciate the help I have received through your literature.

Miss Anna C. Peck, *P. O. Box 685 San Diego, Cal.*

I dreaded the future, because I was an invalid and had difficulty in supporting myself. First, Unity helped to develop a faith that makes the future a joy. My study and understanding have given me absolute confidence that God is not only my supply, but that he is also the sum and substance of all that there is; that I can develop the power to bring forth as Christ Jesus did, from the invisible, all I shall ever need, when the right hour is at hand. This is peace to me. Second, I have joy in the absolute knowledge that I need never die, but here and now can master death, and so unify myself with God that I, as Christ Jesus did, shall

manifest my true spiritual body. Third is the understanding that all the power to bring forth these things, and all of my good, lies within myself. The Christ within is the One and Only Power I should rely upon. Fourth, you have helped me to overcome a false pride, or so called independence. I know that I must receive as freely as I love to give. Fifth, the Truth is helping me to overcome criticism. I need not observe others' actions. For my overcoming I say, "Father, that is none of my business."

I have developed faith so that I can heal a hurt, burn, scald, sprain—instantly, and without uttering a word. It is all done so quietly, no thought that I can hear, but just a calmness. I simply *know*, and go right on with what I am doing. The healing of others seems just as easy as breathing, and just as natural.

Best of all the gifts Unity has given to me is Christ Jesus. I know that it is Christ Jesus' special joy and mission to bring us to God; there is no other way; no man, woman, nor God himself can bring us to himself.

I have overcome the weakness of a very sensitive disposition. Poised in Spirit, I do not care one iota what people think or say or believe about me, for I know that I have God, Christ Jesus, and a host of sweet angels as my constant friends and companions. I must trust my own higher self to do its own work for me until I and the Father are perfectly at one, that one including the whole of God's creation. Truth has made me fearless. I have for years lived alone, and feel as safe and secure as if I were in a household of warm and true friends.

Physically, I am healed without anyone's demonstrating for me over what the doctors called tuberculosis. I coughed night and day, and was compelled to move, because those in the house where I was complained that I kept them awake. I had been sent from San Francisco to Los Angeles to die, as I would die easier there and had only a six months' lease of life, according to the doctors' ideas. Now, I am well. I never cough, and have not for years. It seemed heavenly when I got so people did not jump up and shut windows, so I would not suffer and catch cold. I suffered with headaches that prostrated me for days at a time. Now I can hardly realize that such was ever my experience.

If called upon to make a choice of only one periodical or book of yours, I should prefer Unity Magazine; this, because of its Bible Lessons, its Extracts from Letters, its good articles upon all subjects, its testimonials, its Class

Thought, and because each month it comes along full of new vigor and energy and vitality, overflowing with inspiration and good, making it a blessing to me. It is a blessing that I can share with others by giving the magazines away, for I know other copies are on their way to me. I have many of your books, booklets, and tracts, and they are excellent.

MRS. I. T. WRIGHT, *Benjamin, Texas.*

In the spring of 1912 I began to read Practical Christianity literature. Since that time I have made demonstrations enough to fill a book.

I had been feeling bad for some time; was run down generally; had a pain continually in my side, and thought I might have to go to a hospital for an operation. I was discouraged and felt very weak. My husband and children did most of the work, while I sat around or lay on the bed complaining of all my ill feelings, crying and tormented with fear.

A neighbor told me of the wonderful help and healing her sister had received from your literature and treatments, and offered to get some tracts for me to read. I gladly accepted, though I must confess it was mostly through curiosity.

The little tracts, "Helps Along the Way" and "A Sure Remedy," were the first she sent me; then a few days later she came, bringing me a Weekly Unity. She talked so hopefully that I was very much interested. After her visit I lay on my bed, reading and studying the literature and the Bible, hunting up the references. I began to see light, and to realize that it was my Divine right to be healthy and happy. Daily I applied what I learned, especially the suggestion in "A Sure Remedy,"—a silent half hour every night at 9 o'clock, getting forgiveness and forgiving every thing and everyone. I soon saw quite a change in my condition.

My friend then sent me "Christian Healing," by Charles Fillmore, following it with H. Emilie Cady's "Lessons in Truth," which I read and studied eagerly. I was improving fast, and I could see many things that I must do to help myself. Coffee drinking was one thing to be left off. I had never seriously undertaken to give it up, but I was determined now to win. For five years I have not tasted it, and I now have no desire for it. I have found that when we let the Divine Will exercise in us, bad habits and false appetites soon disappear.

By this time, early in the fall of 1912, I was feeling just splendid! I had never before felt so well; was doing all my work, and felt equal to anything. It was pure joy to live. My step was light, a song and continual thanksgiving and praise were in my heart; all was harmony. Old things had passed away, and all things were made new. I had found myself. I was one with God.

Now, after five years, I am just as enthusiastic over Truth study as ever, and enjoy it more and more. I am growing and learning, in proportion to the time I spend in study and silence, and the practice I give my understanding in daily life. Of course I have had many lapses, when I have allowed daily cares to absorb me to the exclusion of things spiritual. I have read every helpful article I can find. "Prayer," "Praise," "Helps Along the Way," "A Sure Remedy," "Health Hints No. 1," and "Temple Talks," are my favorites of the tracts. The little booklet, "Finding the Christ In Ourselves," by H. Emilie Cady, is matchless. The books, "Christian Healing," by Charles Fillmore, and "Lessons in Truth," by H. Emilie Cady, are indispensable to Truth students.

I love all the contributors to Unity; all are doing a wonderful work in helping to transform the world, and as I read and learn to live, I so gladly pass Truth on to others.

May I say, in conclusion, that the study of Practical Christianity as taught in Unity literature has transformed my life? It has made me conscious of powers within that I never dreamed of before. It has taught me to bring my religion into my everyday life, to listen to the voice of the Spirit for guidance in all my ways; to make practical all the promises of the Scripture, that had little or no meaning before; to know Truth as an everyday problem saving, fear conquering principle in life. "I can do all things through Christ which strengtheneth me," is as practical as washing dishes; is, in fact, the secret of my ability to do the most difficult or humble task, and do it well. I realize that all necessary work, even though humble, is serving both God and man; therefore it is glorious, splendid, if done the Christ way. All of this Practical Christianity has taught me.

ETHEL C. WRIGHT, *2857 Derisader's St., San Francisco, California.*

Several years ago, a Unity Magazine was my introduction to Truth. Since then I have taken many steps forward, and some backward, but am always so glad to keep on climbing.

No matter what the date of the Weekly Unity or Unity Magazine I pick up, there is always just the word of which I am in need.

I have been glad to tell others of your publications; have given copies to many, subscribed for many, and am always happy to do so, for I feel that these magazines contain "wonderful words of life."

I wish to relate an inspiration I had one night, after attending a healing meeting, where we were told to go home and make our wills. The request seemed peculiar, but I thought best to comply. The following was given me:

"Having been transformed by the renewing of my mind, and having received from my loving Father many valuable possessions, I herewith give and bequeath them to the many, various, and faithful members of my body, to wit:

"To my eyes I give the power to see all spiritual truths clearly; also the gift of everlasting, Divine sight (Psalm 121:1).

"To my voice I give the gift of praise; praise to the Lord, for his name alone is excellent; praise for everlasting life, health, and happiness.

"To my heart I give the greatest of all gifts, understanding. Wisdom has entered into my heart, and knowledge is pleasant unto my soul. Discretion does preserve me, and Understanding does keep me. I keep my heart with all diligence, for out of it are the issues of life.

"To all the organs of my body I give Divine harmony and the knowledge that they function in order, according to the Divine plan, with praise and thanksgiving.

"To my feet I give the one and only firm foundation, the solid rock, Christ Jesus. My support is assured, for not a sparrow falls but our Lord knows, and we are of more value than many sparrows.

"To my legs, which have been so faithful, never failing me, I give praise and blessing; I give them health and endurance; I give them the knowledge that they are pure Spirit-Substance, filled with the One Life. 'They shall run, and not be weary; and they shall walk, and not faint.'

"To my body as a whole I give the Gift of God, which is Eternal Life; I give it the Truth that no matter what the appearance, there is only One Power and One Presence, which fills it continuously.

"Thanking God for these and many more precious inheritances, which I in turn give to myself, I herewith set my hand and seal."

HEALING

Celeste, Texas—When I wrote you for prayers for little D., both doctors had given up his case as hopeless. Now he is able to sit up in bed and read, and is rapidly recovering.—*Miss A. M.*

New York City, N. Y.—My son was not sick with the chicken-pox. He responded immediately to your prayers for which we are very grateful. In a childish way he told his friends who asked what was wrong with him: "Oh, those are only pimples. They are going away. God will make them go away." The child had no fear, and neighbors marveled at his little statements. I am what might be termed a "young Unity reader" and I am glad I stand the test of so-called diseases without being frightened. Each test makes me stronger, and I am thankful I have the absolute faith in "Love."—*Mrs. I. M.*

Wells, Maine—Since writing you for prayers I have had no indigestion, and I am most grateful for your help. I feel benefited in every way. Inclosed please find love-offering.—*L. W.*

Freeport, Ill.—I asked your prayers for my niece who had a bad case of appendicitis, and she is now fully restored to health. Find inclosed a love offering.—*Mrs. A. J. C.*

Denver, Colo.—I am inclosing a love offering in appreciation of the quick results of God's work with my son through your prayers. He had been very sick since Friday. I was helping him but at times he would lapse into a semi-conscious state, so at 7 p. m. Sunday I sent the message asking for prayers. God heard me before I called. At 11 p. m. my son fell into a sweet, restful sleep. Monday he was feeling fine, and today he is talking of going to work. I thank you and praise God for the blessing.—*Mrs. E. D. W.*

Compton, Cal.—When your letter came at ten o'clock, I was holding an illumined thought for Mr. S., who had a belief of lumbago. He went to work at two o'clock completely healed. I am grateful to Unity for this help.—*Mrs. A. H. S.*

Muncie, Ind.—I am thankful for the prayers you have given me since my operation. My recovery and healing has been wonderful and my temperature normal at all times.—*Mrs. J. S.*

Memphis, Tenn.—My friend's wife, who was taken to the hospital for the removal of her baby—the doctors agree-

ing that the child could not be born naturally, was so desperately ill that she was not expected to live. To mortal eyes her condition was extreme, but her husband refused to abide by this decision. I leaned over her and told her to hold with me, "Life, abundant life." In half an hour she called for broth, drank it, and declared she felt better. The gracious work of the Lord had been done. Later a woman came, asking permission to take the tiny baby home with her to nurse and nourish, together with her own baby. —*E. C. R.*

Pana, Ill.—My brother, who had been in the insane asylum for the past ten years, has been released. He is now well and working. I thank God and Unity for this blessing.—*Mrs. A. C. D.*

Thomaston, Maine—Please discontinue prayers for ovarian hemorrhages. It was only a few hours after the required time for my letter to reach you when the hemorrhages ceased. I am thankful to you and God for this help. —*Mrs. P. F.*

PROSPERITY

Seattle, Wash.—Shortly after I wrote you asking prayers for my son that he might collect some money due him, the money was paid him with no more trouble. I wish to thank you for your kind prayers.—*H. P.*

Goldsboro, N. C.—My husband has written me a long, loving letter asking pardon for deserting me. He is in Camp now and is sending me my portion of his salary. My health is much improved and I have been prospered in every way, for which I praise God.—*Mrs. R. S.*

Washington, D. C.—A Short time after I asked your prayers for prosperity my husband made a change in his work. In less than three months he received an increase in salary. He also has the opportunity of doing extra work. We thank God.—*Mrs. C. B. A.*

Quincy, Ill.—I went to our Chamber of Commerce asking for work. I had had little experience in any line, but I told them of the heavy expenses which I have to meet, showing them I needed employment. A few days later I was called to take a position as a conductor on a street car. The company furnished my uniform. I was not even required to make the usual cash deposit, nor was I required to furnish a bondsman. The conductors, traffic manager and the public have been very kind and considerate.—*N. McC.*

Wonalancet, N. H.—Two days after receiving your letter, my father said he would pay my taxes and other bills for me, and when I was able I could repay him. I am very grateful to you and the Father.—*Mrs. E. P. S.*

Chicago, Ill.—The day after I wrote you for your prosperity prayers I received a check from my sister for $15.00 to be used in any way I saw fit. During the week a young woman of my acquaintance from my home town came to rent a room for a month or more. This will more than provide for me and my niece until I receive my first check. I thank you for your help.—*I. A. B.*

BE YE TRANSFORMED

San Diego, Cal.—During the past month I have had a wonderful change in consciousness, and a peace and stillness within that I never before experienced. Through no apparent effort on my part, I was led to the home of a Truth student where I am now living. I thank you, Unity, for your prayers have brought me to the place where I know that all I have to do is, "Be still and know that I am God." —*Miss C. Mac D.*

Melville, Mont.—I am holding the thought, "The Spirit of the Lord goes before me and makes plain, easy and successful my way." The people where I came to teach are treating me fine and all the children are coming to school. The one who seemed to be my worst enemy came to me after church and shook hands. My success is with me. I praise God.—*Mrs. F. D. G.*

Falfurrias, Texas—God has healed me mentally, morally, and physically. I am so happy and free and full of understanding! In every way my life is now one of peace and harmony.—*B. T.*

Berkeley, Cal.—When the Government took possession of most of the industries, my husband worried himself sick, because he had to sell his good paying business. My husband wished to have a doctor, and we called two, for I did not wish to oppose him. The doctors did not know what was the matter, and did not try to help him. After having written you I realized my oneness with you, and followed the treatment given in "Christian Healing," and held this Word, "God is my help in every need." My husband is now in perfect health, and is holding a responsible position. Since living a life of regeneration I have much better success. God bless you.—*K. J.*

HELPED BY UNITY LITERATURE

Roslindal, Man., Canada—About a year ago I fell and broke my shoulder. The doctor said he could not promise me a serviceable arm, as according to his judgment, bones do not heal easily for one of my age (81 years). In five weeks I was able to use my hand and arm. I took no medicine and suffered no pain. I carried this thought with me: "Not by might nor by power, but by my Spirit." I thank Unity teaching for this blessing.—*Mrs. E. E. C.*

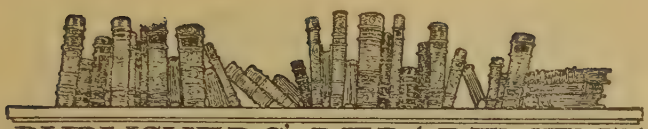
Akron, Ohio—As I alighted from a street car I fell, and a few days later my hip began to pain me. A physician ordered an X-ray and the plate showed a fractured hip. I was put to bed with the probability of remaining there six weeks. I kept my Bible and Unity constantly before me. I had no pain, and in a few weeks I was allowed to be up. Since that time I have had absolutely no trouble, for I realized that no ill can befall God's child.—*Mrs. E. P. W.*

Cleveland, Ohio—A friend sent Unity Magazine to me beginning July, 1917. For some time it seemed I could get no hold of the Truth in it, but I kept on reading it for the sake of my friend. Gradually it grew to mean more to me. At last I found myself reading the January number with pleasure, and I began to look forward to the next number. Now I go to it when I am in physical or mental need, as I would go to get a refreshing drink of water when thirsty.—*Mrs. B. C.*

Fort Worth, Texas—I read aloud several sentences from Unity Magazine to my niece whom I was visiting. She was so interested that she began to study its teachings immediately. She is now able to lay aside her glasses, and she says she never was happier in her life.—*Mrs. E. C. W.*

Turlock, Cal.—Recently a friend called me up and asked me to attend a series of meetings to be held by all the New Thought Cults. I went to the first one and there were Theosophists, Spiritualists, Universalists, etc., present. One after another got up and told how he had been given up by the doctors with nervousness, cancer and tuberculosis, when a little book called Unity had been put in his hands and through it he had found new life, health and happiness. Each one looked the picture of health.—*Mrs. A. S. T.*

Never lose an opportunity to see anything beautiful. Beauty is God's handwriting.—*Chas Kingsley.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SCHOOL OF KANSAS CITY, MO.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday at 11 a. m. in the I. O. O. F. Hall, 7th and Charles Streets. The speakers for the month of January will lecture in the following order:

January 8, "Thinking and Doing"—Wm. K. Miller; January 13, "Prayer"—Imelda O. Shanklin; January 20, "The Success of Living"—Mrs. Olive R. Huston; January 27, "The Joy of Life"—Wm. I. Hoschouer.

Miss Catherine B. Guthrie opens her class work in Hollywood on Friday, January 3d. The lessons are on Practical Christianity and are given at the Woman's Club House, Hollywood Blvd. Unity readers in this vicinity are invited to attend the classes.

A LETTER OF APPRECIATION

In appreciation of your generous policy in maintaining the price of Unity Magazine at one dollar, although the costs of publication have so advanced as to warrant an increase, we have contributed one dollar for each magazine taken in our little circle, which we wish you to accept toward fund to permit the continuance of that policy.

While we feel that the value of the magazine is many times the subscription price, we know that its benefits are available to many who would not feel able to afford a larger sum.

It is with the purpose of contributing in a small measure to the possibilities of thus reaching the greatest number that we are handing you the inclosed amount of six dollars, along with a sincere hope that you may be able to continue indefinitely the good work you are doing.

With hearts that have been made glad by the Light you have cast abroad, dispelling the shadows, we wish you a very Happy Year which is every day new.

Peace be with you in his presence—*A Band of "Truth Seekers,"* per *Mrs. Fred H. Meyer, 526 North Ave., N. E., Grand Rapids, Mich.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. G. H. Witte, 860 Ash St., Globe, Ariz.
Mrs. Berta Hilands, Lookout, Wyo.
Mrs. G. Van Gundy, Cantonsville, Md.
Mrs. J. F. McManis, Artesia, New Mexico.
Stella M. Knox, 920 S. Oak St., Los Angeles, Cal.
Mrs. Ada I. Layne, 643 East 47th St., Los Angeles, California.
Mrs. H. A. Whitfield, Jr., 77 Chili Ave., Rochester, New York.
Jessy M. Maw, 316 West 19th St., Columbus, Neb.
Miss M. I. Van Dusen, 451 East Ave., Rochester, New York.
Clara F. Wigton, 620 S. Oakes St., Tacoma, Wash.
Mrs. Ernest Murray, 643 31st Ave., Vance, B. C.

TO OUR SUBSCRIBERS

In a recent issue of Unity Magazine we were pleased to announce that there had been no advance in the subscription price of Unity Magazine or Weekly Unity. Some of our friends seemed to understand by this that we were again offering our periodicals at combination prices—that is, three subscriptions for $2.00. What we mean by "no advance in price is Unity Magazine and Weekly Unity subscriptions are still accepted at $1.00 a year *each*. At the beginning of the year 1918 we withdrew all combination offers of subscriptions. Until further notice Unity Magazine and Weekly Unity will be $1.00 a year each, and Wee Wisdom 50 cents a year.

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, nothwithstanding it is one phase of man's inherent desire for wisdom and understanding.

Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelopes to match, is 20 cents.

CHRISTIAN HEALING

by CHARLES FILLMORE

The parable of the "buried talents," given in the Bible, was written for you.

You have within you latent talents which, if you under-

stand and give expression, will bring you peace of mind, health of body and success in all your affairs.

These talents are the forces of your true self—the "image and likeness" of God implanted in you from the beginning.

All souls have an "inner urge." All the material wealth of the world and all the gifts money can buy, can never satisfy the demands of this "inner urge."

Creative energy is back of all invention, art, music, poetry, living, etc., and when you put this creative energy to work, you become a rounded out and perfected individual. Then there is absolutely no limit to your power.

"Christian Healing," by Charles Fillmore, commences with the Source—God—of this True Self, and explains the true character of Source and Self, in such a way that each is shown in its true relation to the other.

When you thoroughly understand the principle of Being, you will then bring into use all of your powers, and, as a natural sequence, demonstrate harmony in your entire objective world.

The sixth edition, revised, is published in four styles of binding as follows:

Pocket Edition—Size 4⅜ by 7¼ inches—Flexible binding and thin paper. Printed in large type; round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and inclosed in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

Pocket Edition—Khaki binding. Price, $1.50.

Cloth Binding—Bound in dark green cloth. Printed in 12 point type, on good book paper. Binding and top stamped in gilt. Price, $1.50.

Paper Cover—Large type (12 point). Price, 75 cents.

LESSONS IN TRUTH

by H. Emilie Cady

"The survival of the fittest" is the law used by Nature to perfect her works. It is a law in every form of life. In the progress of the human race, the one who grows and fits himself for leadership in the world (which necessitates keeping ahead of the world's attainment), is the one who survives.

In the establishment of the Kingdom of Heaven on earth, there will be nothing but building up and progress. What are you doing to bring your life and affairs into har-

mony and happiness? Inactivity causes stagnation, and stagnation results in disintegration.

The old order of things is passing away, and everyone must prepare for the ushering in of the Christ Righteousness and Harmony. This new Kingdom will be founded on Spirit, and all those who wish to find a rightful place in it must understand Spirit and the laws through which it operates.

"Lessons in Truth," by H. Emilie Cady, explains the true character of Spirit and teaches the basic Truth in such simple language that they are easily grasped. One chapter takes up the Metaphysical terms and definitions, so that previous religious training is not necessary.

Through the study and application of knowledge given in "Lessons in Truth," you can prove Health to be your birthright, and you can find your rightful place in the establishing of the New Race and the New Earth.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The dimensions are 4¼ by 7⅜ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are:

Regular size, paper cover, Price.....$ .50
Cloth Binding, Price..... 1.00
Khaki Binding, Price..... 1.50
Keratol (flexible) Binding, Price..... 2.50

CHANGE OF ADDRESS

When writing for change of address please be sure to give your name just as it appears on the *Unity Magazine* wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of February to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.

N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Columbus—Unity Center, 221 Arcade Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT

February 20 to March 20, 1919

Held daily at 9 p. m.

Let such as love thy salvation say continually, The Lord be magnified.

PROSPERITY THOUGHT

February 20 to March 20, 1919

Held daily at 12 m.

Trust in the Lord, and he will bring it to pass.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

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